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R F O R

CONVERSATION,

O R

A Collection

Of Moral Maxims and
Reflections.

L O N D O N ,

Printed for *J. Eggesfield*, at the *Mari-
gold* over against the *Globe-Tavern* in
Fleet-Street. 1683.

RULES

FOR

CONVERSATION



A Collection

OF MORAL MAXIMS AND

REFLECTIONS

By

W. D. M.

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THE
EPISTLE
TO THE
READER.

Reader,

THE following Observa-
tions are most of them cer-
tain Rules and Axioms which
diverse great good Men have u-
sed in their Conversations to their
no small honour and advantage,
and they may be of the same use
to thee, if well digested and with
Prudence reduced to practise ;
They are true, and a small Expe-

A 3 rience

The Epistle

rience will tell you so; The more thoughts you spend on each particular, the better wilt thou like them; for my own part, I fear no Censure of the Book or its Author, since I am resolved not to be known, Judg as thou pleasest, perhaps thou mayest have Read several of them where I did, I think it no criminal theft to write what hath been written, though the Author be not Named, for that which I approve is my own in such case, besides I make no claim, the greater Number are a Collection as the Title speaks, however of this I am sure, they all are or may be useful, some of them are Common and obvious

to the Reader.

vious, yet the advantage of considering and using them, may never be the less, others may seem alike and to the same purpose, but on Second thoughts they'l yeild different Precepts, Others may seem contradictory, but if reduced to particulars for use they'l appear otherwise; There may be many more added and much more Material, but nihil simul inceptum est & perfectum, and time perhaps may increase the number of these, In the Interim take what follows, they being first Collected for private use, are now Published for the Booksellers Benefit and Thine, which if attained, I am Content,

to the Reader

There is not the least
doubt that the
very best of the
like and to the
on the other
different
from
to
others; I
added and much more
but still I
perfection and time
increase the number of these. In
the interim the
they being first collected for
and now published for
the Bookellers Benefit and I think
which is attained, I am Content.

(1)

Al

COLLECTION
OF
Moral Maxims and Re-
flections.

The contempt of Riches in the Philo-
sophy of Aristotle is the Power of a man's mind,
No Man is ever so Happy or so
Miserable, in this Life, as he
does Imagine himself to be.

He that counsels others to be Vir-
tuous, doubles his obligation to be so
Humble
The Happiness and Misery of Men,
depends as much on their Humour and
the temper of their Mind, as on their
Fortune and Condition in the World.

B

III. Al

Always put more confidence in those who have obliged you, than in those that you have obliged, for the former are more likely to do you a further kindness, than the latter to acknowledge or requite what they have received.

IV.

The contempt of Riches in the Philosophers was only a secret to prevent that contempt which attends Poverty.

He that counsels others to be Virtuous, doubles his obligation to be so Himself.

By trifles are the qualities of Men as well discovered as by great Actions, for in the latter they are many times strained

(3)

ed, and in the former more Natural.

VII.

A Generous Man least regards Mony,
but when he hath it not, he wants it
most.

VIII.

In any great Affair, he that will be
his own Counsellor, shall be sure to have
a Fool for his Oycer.

IX.

Nothing is of more Importance in
all a Mans Behaviour, then to know
how to take an advantage when offer-
ed

X.

He that Winks at his own Faults,
thinks all the World Blind.

XI.

What you are to do, advise with ma-
ny,

B 2

(4)

ny, what you are resolv'd to do, communicate but to few.

XIV

XII.

No Man in Prudence will threaten when he hath any thing to Desire.

XIII.

When a Man is compelled to do an Act, 'tis most commonly best for him to seem to do it Frankly and without Constraint.

XI

XIX

He that will improve his Memory must not too much distrust it.

XV.

To be a Judge of Neighbours Differences, is dangerous and always makes one or both Enemies.

XVI

The readiest way to be deceived is for

(8)

for a Man to beleive himself more sub-
tile and clear sighted then other Men.

XVII.

Fancy and Chance list most to Em-
ployments.

XVIII.

When Men Eminen and Worthy are
preferred, their Fortune seems due and
no Man Envyys the payment of a debt.

XIX.

Valour is a Quality which he that
hath shall have least need of.

XX.

A Bashful Man is not his own Mas-
ter.

XXI.

He that will be safe in troublesome
times, must Engage in no Faction,
and

B 3

(6)

and 2. Favour and releive the lowest,
for the first preserves kindness with the
present, and the second prepares against
the Future.

XXII

search thoroughly then judge
Such as have respect only to a few
things are easily misled.

XXIII

He that understands amiss, concludes
worse.

XXIV

He that will be truly Charitable,
should give to poor House-keepers as
do not receive Alms of the Parish, for
to give to those, is only to save so much
Money to the Rich, who by Law are
bound to releive the Poor.

XXV

Many glorious Actions that make a
noise

((7))

noise in the World, as the Effects of a
wise Design, are produced only by Hu-
mour and Passion.

XXVI.

We should not take delight in obser-
ving the faults of others, if we had none
of our own.

XXVII.

We disparage Eavourites and Men ad-
vanced in the World, from Pride and
Love of Favour, and the contempt we
testifie against such preferments, serves
only to mitigate our own greif for not
obtaining the like.

XXVIII.

We have commonly more Strength
then Will, and we imagine things im-
possible as an excuse to our selves for
our own Laziness.

B 4

XXIX.

to affect the World in order
 XXIX. as the Effects of a
 wise Design, are produced only by the

What passeth for Sincerity in the
 World, is often-times but dissimulation,
 to attract the Confidence of others.

We should not take delight in obser-
 ving the faults of others, if we had none
 XXX.

Men blame the faults of others rather
 to persuade of their own Innocence
 then with a real design of Reformation.

We despise Favourites and Men ad-
 vanced in the World from Favour and
 Love of Favour, and the contempt we
 XXXV.

Men discover an abhorrence of Ly-
 ing, very often with a design to gain
 Credit to what they say themselves, and
 Render their own Testimony the more
 Considerable. XXXVII.

We have commonly more strength
 in our Will, and we imagine things more
 XXXIX.

Prosperity makes us known to others,
 whether we are what we seem to be, &
 Adversity makes others known to us,
 whether
 XLIX.

(9)

whether they are in reality what they seem in Profession.

XXXIII.

They who Addict themselves to little things with too much Application are seldome capable of any grand undertaking.

XXXIV.

Prostima Pense
He that begins an affair without Judgment and is hasty in the prosecution, must not wonder if it want Success.

XXXV.

He that is discouraged from a worthy design meerly upon the account of difficulty hath a mean Spirit.

XXXVI.

Be Liberal to your Friends of your discourse and your purse, but beware of being

(10)

being bound for more then you are willing to give, for he that is surely know's not what he is worth.

XX XVII

He that sets his Mind and Affections on things superfluous, is commonly reduced to want those which are necessary.

XXXVIII

On many occasions without scruple one may refuse to promise, but in few or none without shame can he refuse to performe.

XXXIX

He that is unwilling to pay what he owes when he hath it by him, shall live to be willing and not be able.

XL

Philosophy can triumph over past
and

(11)

and future Calamities, but is Conquered
by a present Evil.

XL I.

The Refusal of Commendation, is
often-times, with a desire to be Praised
Twice.

XL II.

Few Men Praise others but with some
exception, and ordinarily with a design
to be Praised themselves.

XL III.

No Man is so easily deceived and im-
posed upon, as when he thinks to de-
ceive others.

XL IV

He that talks more then cometh to
his share, and with Confidence and Pas-
sion in disputable matters, may easily be
observed to contradict himself, and thats
the

the only Method to shame and silence him.

XLV.

Saint heart never won fair Lady

Boldness and Confidence many times obtain that which cannot be compassed by ordinary means.

XLVI.

Tis not enough for a Man to have good qualities, but he must likewise know how to use and manage them.

XLVII.

That Noise and Show that proves a Man not to be Ingenious or Wise, is often-times the cause of his reputation for being so.

XLVIII.

Many who are excellent for one quality have not the Reputation of being so, because they are excellent for another

ther, as *Cæsar* is beleived to have been
as Eloquent as *Cicero*, and yet is Famous
only as a Warriour.

X L I X.

A great Reputation doth rather abase
then exalt those who know not how to
answer and sustein it.

L.

We Judge of other Mens merit by their
carriage towards us, our self-love doth
either augment or lessen their good qua-
lities in Proportion to the Pleasure and
Satisfaction we have by them.

L I.

One Man is not more unlike another,
then every Man is unlike himself consi-
dered at different times.

L I I.

No Man is ever so ridiculous by the
qualities

(14)

qualities he hath, as by thole which he affects to have.

LIII.

Tis ever reckoned more shameful to distrust ones Friends, then to be deceived by them.

LIV.

All Men complain of their Memories, but no Man of his Judgment.

LV.

No disguise can for any long time hide Love, where it is in reality, or feigns it where tis not.

LVI.

We please more in our conversations by our weakneses and failings, then by any of our good qualities.

LVII.

(15)

L VII.

A Man may know others by himself, for as in water face answereth to face, so doth the heart of Man to Man.

L VIII.

Folly attends us in every time of our Life, if any one appear wiser then another, tis because his follies are more proportioned to his Age and Fortune.

L IX.

Many would discover greater Wisdom and Ability then they do, did they not over earnestly desire and affect it.

L X.

The wisest Men may be often at a loss in the company of Fools.

L X I.

Tis more easie to be Wise for other
ther

ther Men then for himself, as it is to give good Counsel then to follow it.

LXII.

There are some Commendations which reproach a Man, and some reproaches on the contrary which are rather to a Mans Praise.

LXIII.

Tis as easie to deceive a Mans Self and not observe it, as tis difficult to deceive others without being observed.

LXIV.

Men commonly magnifie the good qualities of others, not from an esteem of their merit, but from a value for their own, and would attract Praise to themselves by bestowing it on others.

LXV.

No greater mark of an extraordinary

nary merit then to hear a man prayesd
by those who do ~~X~~most Envy him.

LXVI

The reason why so few seem Ration-
al and Agreeable in their Conversation,
is because most Men consider what they
would speak themselves rather than
what they should answer to that is
spoke.

LXVII

Try the Fidelitie of a Friend in such
a time and instance as you can bear his
refusal without great inconvenience; for
he that would borrow when he hath
not, must borrow when he hath.

LXVIII.

Resolve never to do that by another
which you may do by your self, nor do
that to morrow which you may do to
day, nor neglect or despise the least thing.

LXIX.

He that excuseth a Fault by a Lye, thinks it better to be Guilty of two Faults, then to be thought Guilty of one.

LXX.

Remember not the Favours you have done to others, and forget not those which others have done to you.

LXXI.

Many Wicked Persons would be less dangerous then they are, and do less mischeif, if they had not some goodness.

LXXII.

The honour a Man hath already acquired is caution for more and greater.

LXXIII.

LXXIII.

'Tis more difficult to know what not to say on any Subject then to speak much.

LXXIV.

'Tis much easier to appear worthy of those Employments which a Man hath not, then of those which he actually hath.

LXXV.

We many times confess little Faults with a design to perswade that we have not great ones.

LXXVI.

Most Men Love new acquaintance, not so much because they are weary of the Old, or find Pleasure in change, as because they think they are not admir-

(20)

ed enough by those who know them too well, and hope to be more so by those that know them not so much.

LXXVII.

What seems to be generosity is oftentimes but Ambition in disguise which condemns little interests and designs to aspire at greater.

LXXVIII

He that endeavours only to imitate other Men, doth not take the way to excell.

LXXIX.

Tis some kind of ingratitude to be earnest and pressing to acquit our selves of our obligations to another.

LXXX.

Little Passions are diminish'd by absence

sence, but great ones are augmented, as the Wind Blows out a Candle but increaseth a Fire.

LXXXI.

We magnifie the Affection and tenderness which our Friends have for us, rather to declare our own merit, then our gratitude.

LXXXII.

Thankfulness for Favours is generally with a design to obtain more.

LXXXIII.

Pride, which inspires us so much with Envy, doth oftentimes seem to moderate it, for we shoud more envy other Men, did we not extreemly flatter our selves.

LXXXIV.

The Encouragement we give to those who are entring on the World and beginning an Imploy, proceeds oftentimes from a secret Envy we bear to some already settled.

LXXXV.

Tis more difficult for a *Man* to be Faithful to a *Mistress* when he is favoured, and happy, then when he is ill treated.

LXXXVI.

There are such accidents sometimes fall out in the Life of a *Man*, that be he never so wise, he must a little act the part of a Fool to extricate himself.

LXXXVII.

All Men have some time or other an
Oportu-

Opportunity offered for their advancement and happiness, which if they miss and do not improve, they seldom meet with the like while they live.

LXXXVIII.

All Men almost take Pleasure to repay little Obligations, but few or none are thankful as they ought for great ones.

LXXXIX.

We need only be jealous of those who are studiously careful to avoid giving Jealousie.

XC.

Jealousie is always born with Love, but oftentimes survives it.

XCI.

Whence comes it to pass that we have

(24)

Memory enough, to retain even the
smallest particulars of what happens to
our selves, and yet forget that we have
ever repeated them more then once to
the same Person.

XCH.

What distrust soever we have of the
Sincerity of those who tell us any thing,
yet we always believe they tell us more
Truth then they do to others.

XCIII.

Any one that Loves may know
when another ceaseth to Love him.

XCIV.

That which renders the Pride of o-
thers insupportable, is because it wounds
our own.

XC V.

X C V.

A Man hath few Faults less pardonable
then the means he makes use of to
hide them.

X C V I.

Whatsoever shame almost we have
deserved, 'tis almost always in our
Power to Re-establish our Reputation.

X C V I I.

No Man can please for a long time
who hath but one kind of Humour or
is always in the same temper.

X C V I I I.

We oftentimes appear greater then
we are by an Employment beneath our
merit, but are diminish'd by an under-
taking above our Capacities.

X C I X.

XCIX.

Novelty and long use or Custom do equally hinder us from taking notice of the Faults of our Friend.

C.

Those that Love will sooner pardon the greatest indiscretion than the least-unfaithfulness.

CI.

What disposition soever the World hath to Judge amiss, it is yet more frequently kind to false merit than unjust to true.

CII.

Our Enemies do commonly come nearer to the Truth in their Opinion
of

of us, then we do in Judgment of our selves.

CIII.

The same Pride that makes us blame the Faults from which we think our selves Free, causeth us to despise the good qualities of others which we want our selves.

CIV.

That Steadiness of Temper which seems to resist Love, seemes also to render it violent and lasting after once it is admitted.

CV.

Fearfulness and Cowardise are Faults whereof 'tis dangerous to reprove those you would cure of them.

CVI.

The Calmness or discomposure of
our

our Humour, depends not so much on the most weighty and considerable accidents of our Lives, as on the disposition and ordering of those little things which occur dayly.

C VII

No quarrel lasts long where but one side is in Fault.

C VIII

Though Errour be blind, yet by dispute she produceth knowledge.

C IX

Disputations about Evinc'd Certainities renders them many times uncertain and doubtful.

CX

Vulgar Air is more easie got then kept,
the Mobile ever desiring rather to make
a Man

(29)

a Man great than endure him when he is so.

CXI.

Hasty honour is generally short lived, arising mostly from Expectation, which if not seconded by a double performance turns to contempt, besides that a sudden rise occasions a more strict enquiry.

CXII.

Fame undeserved is a Silent invitation to merit.

CXIII.

Disoblige no one, for though he be not worthy to be a Friend he may be able to be an Enemy.

CXIV.

Quality makes the best Friends, there being

being no danger either of Envy or Contempt, either of which when any way Predominant dissolves the Frame.

CXV.

In dissimulation *artis est celare artem.*

CXVI.

Great Persons stand for Imitation, lesser for Observation, from both may be learned Experience.

CXVII.

Company like *Climates* Alter Complexions, therefore be sure keep Company with Persons above rather than beneath your selves.

CXVIII.

Reputation is like a Glass, once crackt and always crazy.

CXIX.

(31)

CXIX.

A Wise Man will once in an age come.
in Fashion.

CXX.

No one can be merry that hath more
then one Woman in his Bed, more then
one Friend in his Bosome, and more
then one Faith in his Heart.

CXXI.

Extravagantly to commend another
is an argument of arrogance, for he who
so Commends another would have him
esteemed upon his own Judgment.

CXXII.

Every Mans Fault should be every
Mans Secret.

CXXIII.

Every Man a little beyond himself is
a Fool.

CXXIV.

CXXIV.

Envy knows what it will not confess,
and yet an Envious Person never attains
any knowledg of himself but by re-
port.

CXXV.

All Controversies leave truth in the
middle, and are false at both ends.

CXXVI

To Obey well is as great action as
to govern, and more mens duties.

CXXVII

Nature hath produced few persons
strong, but Industry and Exercise makes
many.

CXXVIII

He who understands his own and
his

(33)

his Adversaries strength can hardly
ever miscarry.

CXXXIX

Sudden Accidents are not easily pre-
vented, but those that are foreseen are
prevented without difficulty.

CXXX.

He that Encounters with a desperate
Person runs a great Hazard of making
himself so.

CXXXI.

He that is a Wise Man will prefer the
publick good before any private Quarrel
of his own.

CXXXII.

He that would do any great thing by
his own Authority, must first extinguish
Envy.

D CXXXIII.

(34)

CXXXIII.

A Man once **disobliged** is never after to be employed in any matter of great Importance.

CXXXIV.

He is many times mistaken, that with **Meekness** and **Humility** expects to work much upon a proud Person.

CXXXV.

He that changeth his Humour, or De-meanour, or Party, must not do it at a leap, but by gradation, that before the Diversity of his deportment deprives him of his old Friends, he may gain new ones, otherwise being discovered and deserted he is certainly Ruined.

CXXXVI.

(35)

CXXXV

It is never advisable to put a Mans
whole Fortune on the Hazard for any
Prospect whatsoever, considering the
Instability of Humane Affairs.

CXXXVI

It is a quere, whether an Envious Man
Laughs more when ill betides another or
when good to himself.

CXXXVIII.

What is good for the Hive is good for
the Bees.

CXXXIX.

To Enrich a Mans self with anothers
Loss is unnatural.

CXL

He whose Duty it is to defend others,

D 2

ought

(38)

ought not rashly to run himself in danger, for more then one is Concerned.

CXL.

Tis more Wisdom to be reckoned miserable, which is an Imputation rather Infamous then Odious, then be thought Liberal, and run your self into a Necessity of being dishonest, which is infamous and Odious both.

CXLII.

He that neglects what is done to follow what ought to be done, will sooner learn how to Ruin then how to preserve himself.

CXLIII.

Humane Frailty and Fortunes Instability are Arguments for Clemency.

CXLIV.

(37)
(83)
CXLIV.

There is nothing sooner dissolves
Humane Society than the Vice of ingra-
titude.

CLXV.

An Honest Mans Word is as good as
his Oath.

CXLVI.

He that Permits a Crime when he
ought and can hinder it, is *Particeps
Criminis*.

CXLVII.

The reason why Men are Revengful,
is because they think to assuage their
own greif by occasioning another Mans,
but 'tis unnatural to do so.

CXLVIII.

(38)

VIIIXO

CXLVIII

Love is always Venturous and conceives difficult things easier then they are,

VXIXO

CXLIX.

The reason why Men Study and Endeavour to Justifie their Passion, is Love of Ease, for though they Love the Corrupt Pleasure of Passion, yet they Love not the Reflective part, besides Pride hath no small share in the occasion.

IVVVO

CL.

He that will advance an interest, must Study more how to oblige others then how to Enrich himself.

IVVVO

CL I.

Tis a good Rule in apparel to let your Wife go above your Estate ,
and

(32)

and your Children according to your
Estate, and your Self below it, so that you
may make all even at the Years end.

CLII.

Old Men live more by Memory than
by hope

CLIII.

He is the safest Preserver of a Secret,
whose Secrecy and Silence need not be
feared.

CLIV.

Great deservers are generally either
hated or feared or both by the party
obliged, and that either because of the
Expectation of as great a return or the
Power to do as great a mischief.

CLV.

He is a Fool that will adventure a

D 4

Double

(40)

Double Duckett for a single Penny.

CLVI.

Hidden Musick is nothing Worth.

CLVII.

It is better to live where nothing is
Lawful then where all things are
so.

CLVIII.

They that pursue a design in the
Common Road, shall be soon met with-
all and opposed, for a design once
known ceases to be such.

CLIX.

It is only for great minds to prosecute
their Intentions, though their Actions
be censured and controuled.

CLX.

(41)

CLX.

That Evil Words Corrupt good manners, is no less a true then Common Speech.

CLXI.

Tis business and imployment which makes a Man as well as trys him.

CLXII.

Absence is the best safe-guard for a Man that hath offended his Superiour.

CLXIII.

The greatest Strength and Power of any Person consists in his Reputation.

CLXIV.

Most Men attribute that to a deficiency of Wisdom which is a meer want

want of fortune, and some ascribe that to cunning which is the effect of pure chance.

CLXV.

The reason why most are so unfortunate is because they feel more the Present time then they Fear the Future.

CLXVI.

Tis seldom Prudence to Endavour that by Force which you may obtain by fair means, for the former certainly gets you an Enemy but renders the event uncertain, whereas the latter gets the end more easily and when got is more durable.

CLXVII.

Self love is the most subtle and dangerous Flatterer in the World.

CLXVIII

CLXVIII.

He that speaks much and thinks himself Wise, is worse then a Fool and more Incorrigible,

CLXIX.

There is a perpetual Succession of Passions in the Heart of Man, so that the Ruin of the one is almost always the Establishment of another, there being an easy Transition from one to another, as from Love to Hatred or Aversion.

CLXX.

We should oftentimes be ashamed of our best Actions, if the World understood the Motives, that produced them.

CLXXI.

The Lip of Truth shall be Established
for

for ever, but a Lying Tongue is but for
a Moment.

CLXXII.

The Love of Flattery hath more or
less infected all Mankind, and ought to
be watch't, against as the most dangerous
Poyson.

CLXXIII.

Our readiness to advise others, unless
an Intimate Friend, or earnestly desired,
is rather an Effect of Pride then Proof
of Friendship.

CLXXIV.

'Tis much more difficult to behave
our selves as we ought in Prosperity then
in Adversity.

CLXXV.

Prid and Vain-Glory are always fol-
lowed

lowed with contempt and hatred, but to the meek Person all Men pay a respect.

CLXXVI.

He that attempts any thing beyond his Strength, and above his Capacity, should not think it strange if he meet with disappointment.

CLXXVII.

He that delights in the Conversation of Vain and Wicked Persons, cannot Relish the Company of Wise and good Men, or be pleased with Serious discourse.

CLXXVIII.

He that sets his Mind and Affections on things Superfluous is Commonly reduced to want Necessaries.

CLXXIX.

CLXXIX.

We think we have Strength enough
to support the Miseries of others, and
yet are very impatient under less ones
of our own.

CLXXX.

A Prudent Man foreseeth the Evil,
and hideth himself, but the Simple pass
on and are punisht.

CLXXXI.

The Flattery of other Men could
never do us mischeif if we did not flat-
ter our Selves.

CLXXXII.

There are some Vices which seem to
enter into the composition of vertues,
as Poysons into that of the most usefull
Medicines.

CLXXXIII

CLXXXIII.

He that makes too little an account of himself, is as far from true Modesty as he that esteems himself far more than he ought.

CLXXXIV.

Old Men love to give good Coun-
cells to comfort themselves that they
are no longer in a condition to give Ex-
amples.

CLXXXV.

A Man is happy by injoying what
he loves rather than that which most
others reckon Lovely, Felicity depend-
ing on our Taste and Relish of things
more than on the things them-
selves.

CLXXXVI.

Most Men would have little or no
Pleasure

(48)

Pleasure in this World, did they not
sometimes flatter themselves.

CLXXXVIII

Some Men and Things are better
Judged of, when near at hand, and o-
thers better at a distance.

CLXXXIX.

VVe easily forget our own Faults,
when they are only known to our
Selves.

CXC

More betray the Secrets of their
Friends, and prove unfaithful by weak-
ness and inconsideration then by de-
sign.

CXCI.

We are so accustomed to disguise our
selves

selves to others, that at length it comes to pass that we do the same to our selves.

CXCII.

We are never pleased to be Cheated by our Enemies, or betrayed by our Friends, but we commonly are very well Satisfied to be deceived by our selves.

CXCIII.

Nothing is less Sincere than the usual way of asking and giving Council, he that begs Advise, seems to have a respectful Deference for the Opinion of his Friend, though he designs only to gain an approbation of his own, and he that gives Council, seems to reward his Confidence with an Ardent and Disinterested Zeal, though oftentimes he Aims only at his own Interest or Glory by the Advice he gives.

E

CXCIV.

CXCIV.

To hear with Attention, and Answer pertinently to what is said, is one of the greatest Perfections in Conversation.

CXCV.

As 'tis the Character of a great Understanding to express much in a little, so of a shallow one to say little or nothing in very many Words.

CXCVI.

They that Love talking, will rather speak Evil of themselves, and mention what they are concerned to Conceal, then hold their Peace.

CXCVII.

That which hath been is now; and that which is to be, hath already been, and

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and there is no new thing under the Sun.

CXCVIII.

Only by Pride cometh Contention,
but with the well Advised is Wisdom.

CXCIX.

Never talk of what you know not, and
speak but little of what you know, and
that not rashly without consideration.

CC.

Do not put off to another time, that
which you may do at present as well.

CCI.

He that dispiseth his Old Friends in
Prosperity or advancement, must expect
to meet with none when the Scales
are turned.

E 2

CCII.

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CCII.

He that cannot bear with the weak-
nesses of other Men, makes his own to
be insupportable.

CCIII.

He that loveth Pleasure shall be a
Poor Man, and he that loveth Wine
and Oyl shall not be Rich, the Drunk-
ard and the Glutton shall come to Po-
verty, and Drowsiness shall Cloath a
Man with Raggs.

CCIV.

He that is not content with the
middle Condition, between Poverty and
Riches, doth commonly take a great
deal of Pains to lessen his Fortune by his
Endeavours to Encrease it.

CCV.

Be not curious to understand the Secrets of other Men's Affairs, and be very careful to whom you impart your own.

Seest thou a Man Diligent in his business, he shall stand before Kings he shall not stand before Mean Men.

Most Men owe their Integrity to their Ignorance of Vice rather than to the knowledg of Virtue.

There is one inseparable reward of good Actions, viz. The Satisfaction of having done them.

CCIX.

Eloquence in speaking, depends as much almost on the Tone of the Voice, the Eyes and Airs of the Person, as on the choice of Words.

CCX.

A Prudent Man concealeth knowledge, but that which is in the midst of Fools is made known.

CCXI.

There are Persons of very great Merit who yet do not please, and there are others who are very acceptable though they have many failings.

CCXII.

A Man of ordinary Abilities that knows how to Husband and Improve them, will have more esteem and Reputation in the World than another of
twice

twice as much Merit who wants that Skill.

CCXIII.

There are very many undertakings that seem very Absurd and Foolish which are founded on very Wise and Solid Reasons.

CCXIV.

While only Sloth and Fear keep us within the Bounds of our Duty, our Virtue hath oftentimes the Honour of it.

CCXV.

When Vices forsake us, we flatter our selves that we have left them.

CCXVI.

The Love of Glory, the Fear of Shame, the design to raise a Fortune, or the de-

fire to abuse others, are oftentimes the
causes of that valour so renowned
mongst Men.

CCXVII.

Our Repentance for the most part is not
a Regret for the Evil we have done, so
much as a Fear of that Evil which may
betide us for it.

CCXVIII.

Envy is more irreconcilable than
hatred.

CCXIX.

A Man may believe that he hates
flattery when he only hates the manner
of it.

CCXX.

Constancy in Love, is a perpetual in-
constancy, causing the Heart to fix it
self

self successively to all the qualities of the Person we Love, giving sometimes the Preference to one and sometimes to the other, insomuch that constancy is nothing else but inconstancy inclosed within one and the same Subject.

CCXXI

Perseverance in Love is neither worthy of Praise or Blame, because it is only the continuance of those Sentiments which a Man doth neither give to himself nor can deprive himself of.

CCXXII

Men of the least Merit are usually most content, and they complain most of their Fortune and Condition in the World who have least reason to do so.

CCXXIII

CCXXIII.

When our Superiours intrust us with a Secret, or great Men put Confidence in us, we regard it as the Fruit of our own merit, whereas tis oftentimes the effect of their Vanity, and because they cannot keep Secrets.

CCXXIV.

Tis ordinarily from Pride rather than from want of Light, that Men oppose themselves with obstinacy to the most received Opinions, finding the first Places already taken on the Right side, they are not content to have the last.

CCXXV.

Tis a Peice of Folly to be wise alone, and to affect Singularity from the rest of the World in things indifferent.

CCXXVI.

CCXXXVII.

Hypocrisy is an homage which Vice renders to Vertue.

CCXXXVIII.

The Valour of most Men, and the Vertue of most Women is from Pride or Shame, or Bodily Temperament.

CCXXXIX.

Flattery applied with Art doth commonly receive the reward of Merit.

CCXXXIX.

Nothing is so contagious as Example, we never do any considerable good or Evil but they produce the like, we imitate good Actions of others through Emulation, and their Evil ones through the Malignity of our Natures which
was

was Restrained and held Prisoner by Shame, but is set at Liberty by Example.

CCXXX.

No Man can preserve those Sentiments which he ought to have for his Friends and Benefactors, if he indulge himself too great a Liberty to talk of ten of their Faults.

CCXXXI.

Tis impossible to Love a Second time that which one hath truly ceased to Love.

CCXXXII.

Tis difficult to love those who do not at all Esteem us, and tis almost as difficult to Love them who Esteem us much more then we do our selves.

CCXXXIII.

CCXXXIII.

Tis the Artifice of Pride by a feigned Submission and Humility to deceive, and 'tis never more likely to deceive then under that disguise.

CCXXXIV.

The Accent of the Country where a Man was born, continues in the mind as well as in the Language.

CCXXXV.

Tis true of certain good qualitys, as it is of the senses, that those who are altogether without them, cannot comprehend them.

CCXXXVI.

If there be any Man who in no Action of his Life, and in none of his qualitys did ever appear Ridiculous, tis because

because no Man was ever at the Pains
to search narrowly into him.

CCXXXVII.

Some follies of other Men are as in-
fectious as some diseases.

CCXXXVIII.

That which for the most part hin-
ders us from discovering the bottom of
our Hearts to our Friends, is not so much
a distrust of them as of our selves.

CCXXXIX.

The Humours of our Bodies have an
Ordinary and Regulated Course, which
moves and turns our Wills without be-
ing perceived, they Exercise Successive-
ly a Secret Dominion over us, and have
a considerable part in all our Actions,
though we do not know it.

because

CCXL.

CCXL.

The Violences which others cause us, do oftentimes give us less trouble than those which we cause to our selves.

CCXLI.

Humility is the truest Evidence of all other Vertues, without that we continue all our Faults, and they are only covered by Pride, which hides them from others, and oftentimes from our selves.

CCXLII.

Every own knows that he ought not to talk much of his nearest Relations, but no Man knows Sufficiently that he ought much less to talk of himself.

CCXLIII.

CCXLIII.

There are some good qualities that are Faults when Natural, and others that are never perfect when they are acquired, *viz.* Our reason must teach us how to manage our Mony, trust and Confidence, but goodness and courage must be received from Nature.

CCXLIV.

There are some kind of Tears whereby we our selves may be deceived, after we have deceived others by them.

CCXLV.

He is much mistaken that thinks he Loves a Mistris for her own sake.

CCXLVI.

To force ones self to continue Faith-
full

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full to one we Love is little better then
Infidelity.

CCXLVII.

A Man may give good Counsels but
cannot inspire conduct in the Observa-
tion of them.

CCXLVIII.

Few are more often mistaken then such
as cannot suffer to be told of their mis-
takes.

CCXLIX

One is oftentimes less unhappy in be-
ing deceived by a Person we Love, then
to be undeceived.

CCL.

He Preserves his first Love a long
time indeed that hath never a Se-
cond,

F

CCLI.

(64)

CCLI

The most dangerous Folly of Old Persons, who have been amiable, is to forget that they are no longer

CCLII

The greatest Proof of Frindship is not to discover our failings and imperfections to others but to make us see our own

CCL III

We easily pardon those Faults in our Friends which do not respect our selves

CCLIV

'Tis easier to know Man in general then any one Man in particular.

CCLV

(35)

CCLV.

We should desire very few things ar-
dently, if we knew what it is we de-
fire.

CCLVI.

In Friendship as in Love one is often-
times more happy by those things he
is ignorant of then by those he
knows.

CCLVII.

Shame and Jealousie would not be so
painful and troublesome but that our
Pride cannot assist us to support
them.

CCLVIII.

'Twould be more to our advantage
to appear as we are then to Endavour
to appear otherwise.

CCLIX.

We never desire very earnestly that which we desire only according to reason.

CCLX.

While the Heart is agitated by the remainders of any Passion, a Man is more likely to receive a new one than when he is perfectly Cured.

CCLXI.

Covetousness hath oftentimes very contrary effects, Multitudes Sacrifice their whole Estates to doubtful and distant hopes ; and others despise very great advantages that are in prospect for little interests that are present.

CCLXII.

All the Constancy of the Philosophers

was caused by the Necessity of dying.

CCL XIII.

To say that a Man Lyeth, is as much to say, that he is brave towards God and a Coward towards Man.

CCL XIV.

There is no Passion in an Humane mind that is so weak, but in some Men Mates and Masters the Fear of Death.

CCL XV.

To be thought Secret inviteth discovery, as the more close Air Sucketh the more open.

CCL XVI.

He that talks all that he knows will

certainly talk somewhat which he knows not.

CCLXVII.

No Man can be secret unless he useth dissimulation, for a bare Silence in some cases discovers as much as Speech.

CCLXII.

By dissimulation sometimes you may better discover another Mans mind, for to him that seems open and free, will another be so.

CCLXIX.

The Care of the publick and of posterity is many times most in them that have no posterity.

CCLXX.

Wives are young Mens Mistresses,
companions

companions for middle Age, and Old
Mens Nurfes.

CCLXXI

The reason why new Rifers are En-
vied by Men in height, is because the dis-
tance is altered, and like the deceit of
the Eye, that when others come on, they
themselves go back.

CCLXXII

Persons of VVorth and Merit are
most Envied when their Fortune conti-
nues long, for by that time, though the
Vertue be the same, it hath not the same
Lustre, Fresh Men growing up that
darken it.

CCLXXIII

Great Spirits and great Business keep
out Love.

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CCLXXIV.

Love is always rewarded either with its reciproque or with an inward and Secret Contempt.

CCLXXV.

Great Men are the first that find their own Greifs, but the last that find their own Faults.

CCLXXVI.

The reason why boldness doth such Feats is, because the greatest part are shallow in Judgment or weak in courage, and wise Men have their weak times.

CCLXXVII.

The mind of Man is more cheared and refreshed by profiting in smal things then by standing at a Stay in great, for he that useth to go forward and findeth a Stop, falleth out of his own Favour.

CCLXXVIII.

CCLXXVIII.

More danger have deceived Men
then forced them.

CCLXXIX.

It is a Point of cunning, to wait uopn
him, with whom you speak, with your
Eye.

CCLXXX.

When you have any thing to obtain
of present dispatch, amuse the party
with some other discourse that he may
not be too much awake to make ob-
jections, or move it when the party is in
hast and cannot stay to consider advised-
ly of what is moved.

CCLXXXI.

If a Man would cross a Business,
that he doubts some other would hand-
somly

homly and effectually move, let him pretend to wish it well, and move it himself in such sort as may foyle it.

CCLXXXII.

To mention a thing desired at parting, as almost forgot, or offer it on a Question asked, which you may lay a bait for in your Discourse, is many times a good peice of prudence.

CCLXXXIII.

In Business, the keeping close to the matter, and not taking of it too much at once, procureth dispatch.

CCLXXXIV.

He that will keep but of even hand, his ordinary expences ought to be but to the half of his Receipts, and if he think to wax Rich, but to the Third part.

CCLXXXV.

CCLXXXV.

There is nothing makes a Man to suspect much, more than to know but little.

CCLXXXVI.

Honour hath Three things in it, the vantage ground to do good, the access to Kings and principal Persons, and the raising a Mans own Fortunes.

CCLXXXVII.

If a Man that is not perfect be ever in Practice, he will practice his Errours, as well as his Abilities, and induce one habit of both, and 'tis to be helped but by a seasonable intermission.

CCLXXXVIII.

The Folly of one Man is the Fortune of another, for no Man prospers so suddenly as by anothers Errours.

CCLXXXIX.

CCLXXIX.

A little of the Fool, and not too much of the Honest, are generally two fortunate properties.

CCXC.

It is many times better not to deal by Speech but by Letter, and by the Mediation of a Third then by a Mans self.

CCXCI.

Small matters win great Commendation, because are often in use and note.

CCXCII.

It is a good precept in seconding another to add something of your own, as if you agree with an opinion, let it be with a distinction; if you'll follow
his

(77.)

his motion, let it be on condition, if approve his Council, let it be with alledging some farther reason.

CCXCIII.

Too much magnifying of a Person or Thing doth irritate contradiction and procures envy and scorn.

CCXCIV.

That which keeps a matter safe and intire is good, but that which is destitute and unprovided of a retreat, is bad.

CCXCV.

He that would not do a thing, if he thought it would not be known, doth not do it for truth or goodness, but for opinion sake.

CCXCVI.

CC XC VI.

Good things never appear in their full Beauty till they turn their back and are going away.

CC XC VII.

That which a Man hath procured by his own default, is a greater mischeif then what is laid on him by another, so that which a Man gets by his own Industry, is a greater good then that which comes by another Mans curtesie or the indulgence of Fortune.

CC XC VIII.

He hath his Work half done, who here hath well begun.

CC XC IX.

Despair of Cure is worse than the Infirmary.

(77)

CCC.

The more Perpendicular a danger hangs over our head, the less its shadow grows.

CCCI.

By diverse means Men come to a like end, as to appease one offended, some do it by Submission, others by Courage and Resolution.

CCCI.

A Thousand by ways miss the mark, one only hits the same.

CCCI.

A Man may discover himself more by Company, occasion and chance, then he can do by a bare reflective Speech.

CCCI.

CCCIV.

The reason why some Men chuse rather to speak of any other Trade then their own, is because they suppose it to be so much new Reputation gotten.

CCCV.

That which makes timorousness so ill a quality, is because the Party many times fears that which should help.

CCCVI.

No Judgment to be made of a Merchants Estate till after his Death.

CCCVII.

The greatest Scholars are not always the wisest Men, because their own wit droops and diminishes to make room for others.

CCCVIII.

(818)

CCCVIII.

Great Men have a Preheminence above us in every thing, even to a breach of good manners, and their other good qualities are their licence.

CCCIX.

At the upper end of a Table, Trifles are so much discourst, of that many a good discourse at the lower end is lost, by the Ceremony of being placed highest.

CCX.

Glory and Curiosity are the Scourges of an Humane Soul.

CCXI.

Nothing too much, is a Rule as useful and as generally true as most.

G

CCCXII.

(82³)

CCC XII.

In general conversation it may be
advisable to love another as if you should
one day hate him again, and hate him
as if you should Love him again.

CCCXIII.

Fortune is oftentimes met withal in
pursuite of Reason.

CCCXIV.

There be such as advise to nothing
but what they trust themselves can imi-
ate.

CCCXV.

It seems a common fault, to be both
more confident, and more terrified by
things unseen, hidden, and unknown.

CCCXVI.

(833)

CCCXVI:

No Wind makes for him, that hath
no intended Port to Sail unto.

CCCXVII

All actions more than ordinary and
common, are subject to sinister inter-
pretations.

CCCXVIII.

There is no recompence false unto
vertue, how great soever it be, if it
once have past into custom.

CCXIX.

A word ill taken defaceth the merit
of many years service.

CCCXX.

Need and Want is much more un-
seemly, and much more hard to be
indured

((84⁸))

indured in Women then in Men.

CCCCXI.

Vertue provoked adds much to it
self.

CCCCXII.

The very name of Vertue presuppo-
seth difficulty, and infers a resistance,
and cannot well be exercised without
an Enemy.

CCCCXIII.

Want of Apprehension and Stupidi-
ty do sometimes counterfeit vertuous
effects.

CCCCXIV.

It is better to learn and know more
than we need, then nothing at all.

CCCCXV.

There is nothing can be spoken so
absurdly

absurdly which hath not been so.

CCCCXXVI.

No Man in the World so cross and humourfom, but there is something he delights in, whereby you may win him.

CCCCXXVII.

He who judgeth by apparences, judgeth by a thing different from the Subject.

CCCCXXVIII.

Rareness and difficulty give an esteem to things, and increase Mens desire after them.

CCCCXXIX.

Nothing in the World so popular and generally amiable, as goodness is.

VIXXXOCC

G 3

CCCCXXX.

CCCXXX.

The finer headed and more subtile brained a Man is, the more he is hated and suspected, if once the opinion of honesty be taken from him.

CCCXX XI.

Of all the Pleasures and Goods we have, there is none exempted from some evil and incommmodity.

Cc CX XXII.

That which we often see we wonder not at, though we know not why it is done, and we call that against nature, which is only against custom.

CCCXX XII.

An honest Man may have false opinions, and a wicked Person may preach truths, yea such as he beleives not.

CCCXXXIV,

(873)

CCCXX·XIV.

So much are Men enamoured of this miserable Life, that no condition is so poor but they will accept, so they may continue in the same.

CCCXX·XV.

He who will provide for every thing provides for nothing.

CCCXX·XVI.

Many Professions and Trades subsist and are grounded only upon publick abuses and popular errors.

CCCXX·XVII.

No Man living is free from speaking foolish things.

CCCXX·XVIII.

Who is unfaithful to himself, may

be excused if he be faithless to his Master.

CCCCXIX.

Malice sucks up the greatest part of her own Venom, and therewith impoysoneth her self.

CCCCXL.

The consequence of all designs consists in their seasons; for occasions pass, and matters change incessantly.

CCCCXLI.

He may well walk a foot that leads his Horse by the Bridle.

CCCCXLII.

To divert a Man from importunate imaginations, and the insinuation of particular conceits, there's no better way then to have recourse unto books.

CCCCXLIII.

CCCXLIII.

No Man trusts a Drunkard with his
Secrets, for he that can't keep his own
will never conceal anothers.

CCCXLIV.

A little thing will divert when a
greater and of more weight will not.

CCCXLV.

Wisdom hath her excesses, and hath
no less need of moderation then folly.

CCCXLVI.

Profitable thoughts, the more full
and solid they are, the more cumber-
some and heavy to the mind of Man.

CCCXLVII.

No continuance of time, no favour
of Prince, no Office, no Vertue, nor
any

any Wealth can make a Clown become
a Gentleman.

CCCCXLVIII.

It is no longer time to wince when
one hath put on the Shackles.

CCCCXLIX.

The obligation of a benefit hath
wholly reference unto the will of him
that giveth.

CCCL.

It is against the nature of Love, not
to be violent, and against the condi-
tion of violence, to be constant.

CCCLI.

He who hath once been a very fool,
shall at no time prove very wise.

CCCLII.

CCCLII.

Whoſoever hath his mind on taking,
thinks no more of what he hath taken,
Covetouſneſs hath nothing ſo proper as
to be ungrateful.

CCCLIII.

Moſt Men are better inſtructed by
contrariety then by ſimilitude, and more
by eſcaping the bad then following the
good; therefore *Cato* ſaid, wiſe Men
have more to learn of fools, then fools
of wiſe Men.

CCCLIV.

Tis impoſſible for to Treat quickly
and diſcourſe in any order with a Fool,

CCCLV.

A judgement is not to be made of
Council, or Advice by the Event.

CCCLVI.

CCCLVI.

It is an ill seeming thing for Men in jest to Bite or in sport to Strike one another.

CCCLVII.

The measure of Mony is limited, not by the Estimate of Wealth or Place, but by the Furniture and manner of Living.

CCCLVIII.

Many teach others to deceive, while they fear to be deceived, and give them Just cause to offend by suspecting them unjustly.

CCCLIX.

Preparation gives more to hope, then it brings with it, and he that would please, hath nothing so great an Impediment, as expectation.

CCCLX.

CCCLX

Nothing is so dear, as what is given,
for the Will of the donee stands high-
ly indebted for fear of being ungrate-
ful.

CCCLXI

It is certainly worth while, to change
a bad Estate for an uncertain, and there
can be no loss by the bargain.

CCCLXII

To be always complaining, is the
way never to be moaned and seldom pi-
tied, for he that makes himself seem
dead while alive, is Subject to be ac-
compted alive when dying.

CCCLXIII

A generous and free minded con-
fession

feſſion doth diſable a reproach, and diſ-
armes an Injury

CCCLXIV.

Sometimes it is good choice not to
chooſe at all .

CCCLXV.

Each cuſtom hath its reaſon.

CCCLXVI.

There is nothing ſo good and benefi-
cial that yeilds profit in a glance, or be-
ing ſlightly paſſed over will do you
much Service.

CCCLXVII.

Pleaſure it ſelf is Pain in its height.

CCCLXVIII.

We muſt live in, and by the World,

and

and such as we find it, so we must use it.

CCCLXIX.

He will endure a fall, that cannot bear the Starts on't, utter disappointment Ruins that Man which little cross Accidents do Stagger.

CCCLXX.

If we direct affairs at the beginning, we hold them at our Mercy, but if once undertaken, they guide and transport us, and we follow them.

CCCLXXI.

Such as by bashfulness are apt to grant whatsoever is demanded, are as prone afterward to Recant and break their Word, tis better therefore

to

to attempt Coldly and pursue Hotly
then *è contra*.

CCCLXXII.

To be Proud of every profitable and
Innocent Action is fit only for Fools
and Madmen to whom tis extraordi-
nary and rare.

CCCLXXIII.

Men generally give most Credit to
things they understand not, and the
reason is because they would not be
thought to have less Wit then the Par-
ty who proposed it.

CCCLXXIV.

An Injury (though the Damage be
less) undoubtedly causes more greif and
sharpness then a loss.

CCCLXXV.

He that keeps himself in his own
Power

Power, is the most Powerful of any.

CCCLXXVI.

He greives more than he need, that grieves before that he needs.

CCCLXXVII.

It is much easier to speak as *Aristotle* and live as *Cesar*, then speak and live as *Socrates*.

CCCLXXVIII.

We cannot err in following Nature.

CCCLXXIX.

Words reported again, as they have another sound, so generally they have another sense.

CCCLXXX.

There are more ways to the Wood
H then

then one, a balk in one track, ought not to discourage further and other attempts.

CCCLXXXI.

That which makes Company so influential, is because 'tis a kind of reproach, not to do or not to dare, what one sees his Companions do or dare,

CCCLXXXII.

Many times 'tis prudence gently to obey and endure the Laws of our condition, struggling against that we cannot overcome makes it more painful and troublesome.

CCCLXXXIII.

The greatness of a Mans mind consists not so much in lofty attempts as in knowing how to range direct and circumscribe it self.

CCCLXXXIV.

CCCLXXXIV.

He that Husbands his time best, will
find very much of it employ'd idely.

CCCLXXXV.

He that walks upon Stilts must use
his own Legs, and the greatest helps
signifie nothing without a Mans own
Prudence, and conduct to use them.

CCCLXXXVI.

A Man may be known much by his
Garment, by his Countenance, by his
Laughter, and by his Going.

CCCLXXXVII.

He that keepeth his Ignorance secret
doth much better than he that hideth
his Wisdom.

C C C L X X V I I I.

Tis folly to contradict an Inferiour,
for there always arises more shame in
being overcome by him, then Honour
in a Victory.

C C C L X X X I X.

Many Men complain when a House
or Room is dark, when the fault is only
in their own Eyes.

C C C X C.

No Drunkard would willingly have
his Wife, Child, or Servant such.

C C C X C I.

There's nothing more odious and
distasteful to most Men then to be cen-
sured and reprehended; he therefore
who doth that least, doth generally
oblige most.

CCXCII.

He that will oblige all, must abase himself to those above him, submit to his equals, and curteously equal himself to those beneath him.

CCCXCIII.

He that speaks any thing untrue to his own advantage, shall be accounted both vain and a lyer; the lye renders him odious, and the vanity rediculous.

CCCLXCIV.

To be obstinate in any Argument which touches the Profession of him you converse with, will certainly create a distaste, for by presuming yourself in the right, you make a reflection on him as ignorant, which is always reckoned injurious.

CCCXCV.

Dress and Carriage generally gains more respect, then Riches and Honour.

CCCXCVI.

Fear sways more Men and Influences to more venturous exploits then hope.

CCCXCVII.

All Extreame are generally short lived.

CCCXC VIII.

Invention is a solitary thing, and the result of one Mans thoughts, as true Judgment is of many, therefore in all Companies let one Man propose, and the rest judge.

CCCXCIX.

CCcXCIX.

Interest is generally stronger then love, and yet Friendship grounded on Interest is little worth, for remove the advantage and your Friend is fled.

CCC C.

To conclude, the precepts of Prudence may easier be put in writing then in practice, *hic labor hoc opus.*

F I N I S.